

THE  
Ungrateful Alms-man  
REBUKED:  
AND THE  
QUAKERS  
SINCERITY & CHARITY,  
Opposing  
Hypocrisie and Cruelty.

IN ANSWER

To an abusive Pamphlet, stiled, *The Quakers Hypocrisie unmasked:*

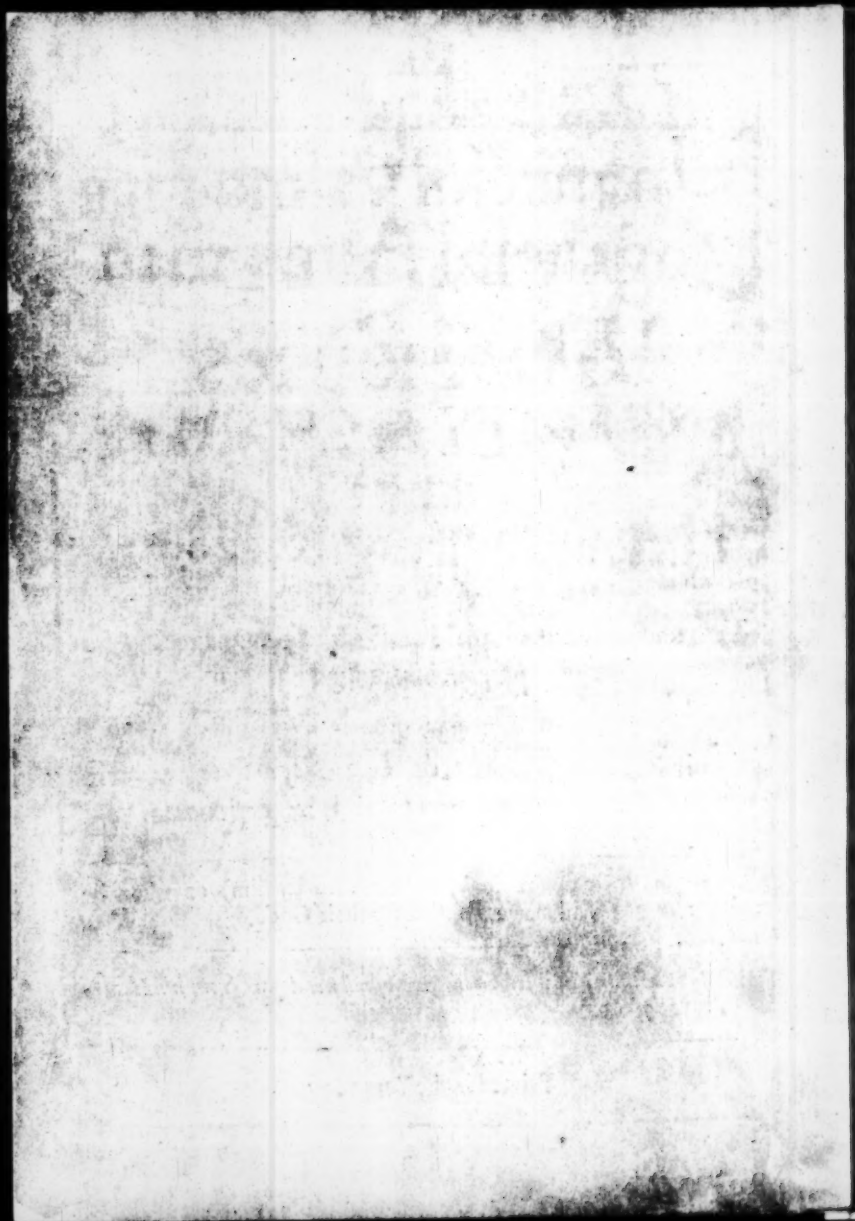
Touching

Their Carriage towards Geo. Bagardner, whose  
Ingratitude and Lyes are here reproved.

By certain Women (most abusively treated by him) on whom  
truth rewarded Evil for their Good.

*Who so rewardeth Evil for Good, Evil shall not depart from his House,*  
Prov. 17. 13.

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THE

# Ungrateful Alms-man

## REBUKED, &c

**A**lthough it is not our manner, nor according to our Principle, to sound a Trumpet before our Alms, or to make a Boast of what we have done; yet are we constrained to give some Account of what we have done for *George Gardner* (and unto him) in Regard he hath charged it upon us, as our Hypocrisie, barbarous and inhuman Carriage towards him, during the Time of his Distress, and as unchristianlike Cruelties, which when it is understood, let the sober judge: whether he hath not dealt very ungratefully with us, yea or nay; and whether he, or some with him that might assist him herein, have not shewed a Spirit of Malice and Envy against us without Cause: We found him an Object of Pity, when, as he saith, both sick and lame, and in a very deplorable Condition; and unto him, as such a one, we shewed Mercy, because the God of our Life is merciful, who causeth the Sun to shine upon the Just and the Unjust, and teacheth his Children to be like-minded, and to do Good unto all, but especially unto the Household of Faith: but it was rather as finding him in Distress, that we did what we have done, having also a Desire for the Good of his Soul. And now we shall give a Relation in brief, how far we were concerned with him, not counting him worthy to spend much Time upon. This is the Sum of the Matter: His miserable Condition being laid before us time after time, Inquiry was made, and Account was given, how he was fallen upon one that was not able to bear it, which was one *Simon Chapman*, whom

he makes mention of in his Pamphlet, whose Wife made Complaint to one of us: then we ordered two Women to go and visit him, who when they came, found him in the Condition aforesaid, who examined how things were, and according to their Capacity, did as if it had been for one of their own Family: And whereas he saith, *We put in a Nurse, but a very cruel and unkind one*, he is a very Hypocrite in that as well as in other things; for how much he hath extoll'd her, there are many Witnesses: And that we should allow but only five Shillings a Week to maintain them both, that is a very Lye: for many were the Weeks, that their Allowance in all things was more then ten Shillings a Week, besides Doctor (by his own Confession) for a Year to wait upon him, which was no small Charge to us. Oh unworthy and ungrateful Alms-Man! who could live upon the charitable Aims of a People near two Years, and give them such a Reward at last: For he did often acknowledge to some the Greatness of our Kindness to him, and that he hoped he should live to make them Satisfaction: But G. B. dost thou reckon this to be full satisfaction, to vent upon us publicly? On this wise the worth of men may require People for their Love and Kindness: And dost thou intend to pay or requite the Merchant (as thou hast done us) that thou speakest of, that was so kind to thee? But know thou ungrateful Man, the Lord beholds thy Wickedness, and will assuredly recompence thee according to thy Deserts. And one thing more we have to say to thee, or query of thee: VWho amongst us did ever limit any from extending their Charity to the Poor, and that they must give nothing but to the publick Stock, *which*, thou sayest, *Our Teachers consume in Sirloins of Beef and Bottles of Wine*: VWhy should thy Envy reach so far as to our Teachers (as thou callest them?) what have they done to thee? Thou mightst have let the Innocent go free: VWhat know they of thy Difference with us about thy Bell? And is thy Ignorance so great as thy Envy, to think that our Ministers have any Supply out of that which is set apart for the Poor? How doth the Devil befool thee, and fill thy shattered Brains full of Lyes, to make thee his Drudge, at his VWill to belch them out again? Now know, thou wicked Man, with all the rest of the Enemies of  
Truth,

Truth, that our Ministers are not of that false seeking Spirit, for they covet no Man's Silver, nor Gold, nor Meats nor Drinks, nor Apparel, but as they freely receive from the Lord, so freely do they give. And we hope we shall never be found in thy State, evilly requiting the Lord for his everlasting loving Kindness to our Souls: no, nor them whom the Lord hath sent to bring unto us the Glad Tidings of the Gospel of Peace. Oh, George! dost thou not think thou hast grieved and offended the righteous God, who saith, *That whosoever offendeth one of the least of his, is were better that a Mill-stone were hanged about his Neck, and he cast into the Sea:* But thou with thy Lyes, Slanders and Malice hast not spared little or great. But further to the Matter again: Thou knowest full well, and so doth she that was thy Nurse, that the five Shillings a Week was after thou gotst up again, and in a great Measure recovered Health and Strength, and both thee and she were earning Money daily; and if Occasion require, it can be proved from thy own Mouth what thou and she earned by winding of Silk, and then hadst both thy firing and thy Rent paid by us. For thy being allowed any constant Stint by the West, is as plain a Lye as all the rest; for you were supplied as your Necessity required, either more or less, and never sent empty away: And then thou desiredst to learn a Trade, which was *Shoe-making*, and put us to a great deal of Trouble, that thou mightst attain it; but we wished thee to keep to thy VVork thou hadst in thy own House, and what thou couldst not do for thy self, should be done for thee, till thou wert in a better Capacity; but all this would not please thy perverse VVill: So abroad thou went to work, and made thy self greatly satisfied thereby; then the Nurse said, there was little or nothing for her to do, as indeed there could not be much, when thou wast out all Day: and then we told thee of a Friend by thee, that should do any thing for thee that was necessary, and we would pay her; but thou wouldst not accept of it. And likewise we wished thee not to suffer VVant at thy new Trade, but let us know, and thou shouldst have some Help: Thou saidst thou gotst but two Shillings a VVeeke; but we were informed thou gotst near four Shillings a Week: However, thou knewest where to have more, but thou wert too high to fetch it, although it was not many doors from

from the House then daily brought it; but said, if thou  
 biddest, we should bring it; for if we knew not our Duty thou  
 didst: But we knew our Place and Duty too, which was to help  
 the helpless; and as much as in us lyeth, so bring down the Mind  
 of the haughty; for a poor Man and proud is most contemptible.  
 Then in Stubbornness thou left thy VVork, and kept thy self at  
 home, where two of us found thee in Bed, and asked thee, how  
 thou wert, and what thou laidst there for: thou answeredst cross-  
 ly, *what shouldst thou do else*, and then didst throw upon us thy  
 Want: and we said, thou knewst where to be supplied; but  
 thou answeredst, *what, you would have me fetch it, would you?* we  
 answered, Yes, so long as thou wert able; but thou saidst, *then  
 never wouldst*; for (saidst thou) *so would Proud Haman have had  
 Mordecai bow to him; but he would not, neither shall I say so*: Much  
 more Discourse we had; but seeing this Man so evilly bent, to  
 lye there and perish, rather then submit to the thing that was ci-  
 vil: In our meer Pity towards him we did proffer him some Mony  
 again; but he said *he would not take a Farthing of us so long as he had  
 a Room in his House*: we also would have made him something hot  
 and fit for him before we left him; but he said, *If we did, he  
 would not touch it*: notwithstanding we laid the Danger of  
 the Gout of his own Blood upon his own Head, and desired  
 him, if he would have none of ours, to sell his Pewter and  
 such Things as might be spared of his own, rather then destroy  
 himself: Then after that we went again, and found him in the  
 same wicked Mind, *and had had (as he said) nothing but small Beer  
 for several Dayes*, and nothing he would receive of us; yet, then  
 some of his Neighbours followed us out, and laid great Blame  
 upon him, and said, they had been up with him several Times,  
 and could not get him to take any Thing, saying, It was a Shame  
 there should be such a one to scandal the Profession of Reli-  
 gion: Then after that, three other of us went to him, and found  
 him as we before had done, in whom, we believe, the same Bow-  
 els of Compassion was, that had been in us towards him, as he was  
 one of the Lord's Creation, being his Soul was in Danger also,  
 unto which their Pity did reach, as well as unto the Body, that if  
 possible, he might have escap'd the Snares of the wicked One; and  
 it seemeth, after much ado, too tedious to make mention of, they  
 fastened



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fastened some Relief upon him, shew'd a Nurse to him again, and  
after sent the Physicians to him; but he shew'd neither of them;  
but received the Maintenance after his old engerful Manner.  
Then he bethought himself of the Merchant, he so much speaks  
of in his paper, and Appointment was made for the Day of his  
Coming; we hearing of it, two of us were there to speak with  
him, but he came not; but a Kinsman of G. B. came, whom  
we found there. VVe know none that called the Merchant (he  
mentions) a *Heaven*, neither did ever know before, that the  
Merchant had branded us with Cruelty and unchristian Carriage  
to G. *Begardus*: And it is utterly false that, as he saith, we sent  
two to proffer him Money and Kindness again, if he would dis-  
own what the Merchant had done: But his VYork is to make  
Lyes and Slanders his Refuge so, defame them, who (blessed be  
the Lord) have learned to go through evil Reports, as well as  
good, and pray for the Repentance of their Enemies, who de-  
spitefully use them, &c. The said *Garry* being partly recovered,  
and hearty, and for some time had eat his Food well, and seeing  
him in a good Capacity of Strength of Body, we spake to him  
concerning his present Condition he then stood in, and what  
had been done for him for nearly two Years, which his unthank-  
ful Heart could not bear to hear of, but slighted, it and counted  
little, *Rather* like, as if he had full Command of their Purse  
that were charitable to him: And then we answered, It being  
so that he had put himself into the Hands of others, if he found  
as much Charity amongst them, as he had found amongst us, it  
should not trouble us: VVe then appealed to his Kinsman that  
then set by, what he thought, whether we deserved such Ingrati-  
tude from him, that had received such Mercies from the Lord  
and his People, who after some Discourse answered and said,  
He should have thought it his Duty to have been thankful all the  
Days of his Life: So then we left him to them he had chosen.  
And whether these our Doings for him, and Dealings with him,  
be either Hypocrisie, barbarous inhuman Cruelty, or Unchari-  
tableness, we leave to the sober-minded to judge. And where-  
as he saith, *These Cruelties were chiefly occasioned by Reason of his  
owning the Scriptures to be the Rule and Guide of Men's Belief and  
Practice*: First, We say, we know of no such Question that  
ever

never was had in Controversie with him, as to make that an Ocras-  
ion of Contempr, but give it down right Decent to him, and his  
Addresse to the People, and to salutate him into our Oppo-  
sition, thinking thereby to gratifie them, who are ready to  
take the least Occasion turning Question against us: So let  
them tell him, and let what Condemn he will be to them. This  
we find hath been the End, that People may see how unchari-  
tablely he hath dealt in these Things upon us, but it is fulfilled. *That*  
*they should not be weary of Reading and you suffer for my Name sake,*  
So we have no Sins and Slanders, and search them upon his  
conscience, and let us to the Lord to deal with him, and to give him  
his Sentence, though we can say, the Lord forgive him, if it be  
his Will.

*From certain false Writers, who are by it much troubled and abused in the  
first Chapter, on the behalf of themselves and the rest of the  
Presbyterian Ministers, answered the same.*

THE END.